

The

Philanthropist.

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO STATE ANTI-SLAVERY SOCIETY.

GAMALIEL BAILEY, Jr., Editor.

VOLUME II. NO. 27. NEW SERIES.

We are verily guilty concerning our brother therefore is this distress come upon us.

SAMUEL A. ALLEY, Printer.

CINCINNATI, TUESDAY, AUGUST 13, 1839.

WHOLE NO. 178.

THE PHILANTHROPIST,
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CINCINNATI, OHIO.

SAMUEL HALL, Publishing Agent.

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From the Leeds Mercury.

THE AFRICAN SLAVE TRADE.

Its Nature, Consequences, and Extent.
That portion of the history of our race which comprises an account of the rise and progress of the Slave Trade must be written in tears and blood, and will prove one of the most forbidding and melancholy passages in the general narrative of man's crimes and follies. Like some maladies, this traffic has hitherto appeared beyond cure; and even now that the philanthropists of Britain are again rising in behalf of the oppressed, and have formed a new society, having the destruction of the Slave Trade as its principal object, the retrospect of past failures in this cause and the present extent of the evil, almost compels us to despair of their success. Such a feeling, however, though natural, would be a disservice to Christianity, which if its advocates persevere in their duty, will not indeed preserve them from many disappointments, but will ensure ultimate and perfect triumph over everything opposed to human happiness.

On this subject, as on every other where great objects are to be accomplished, it is essential that facts should be laid before the public as correctly and fully as possible. But there is little doubt that for many years past, owing to the attention of the public being almost exclusively directed to the abolition of Slavery, the extent of the Slave Trade has been very imperfectly understood even in England. This will account both for the circumstances that scarcely an effort has been made, except by the armed cruisers of the country, towards its suppression—absolutely nothing has been done at home, and it is not at all improbable that until the last few weeks no small number of the community, if addressed on the necessity of extinguishing so horrible a system, would have involuntarily exclaimed like a friend of ours the other day—"The Slave Trade—why, I thought it had been abolished long ago!"

Mr. Fowell Buxton, whose name will ever be dear to his fellow-men, has been employed for a considerable length of time in ascertaining from every quarter worthy of credit, what is the actual amount of this traffic; and after much labor he has laid the results of his investigation before the world, in a small work entitled "The African Slave Trade." In this article we propose to give a sketch of the facts which he has brought to light,—for the first time in such great numbers and on such indisputable evidence.

Mr. Buxton shows then that the trade in slaves has doubled since it was relinquished in 1807 by the British nation; that at the present time, certainly far more than 150,000, and probably 250,000 Negroes are annually torn from the coast of Africa for the supply of the western slave markets alone. This statement is the result of not fewer than five modes of investigation altogether various and distinct, but which concur in exhibiting the same appalling amount of misery and crime.

The largest proportion of these slaves are landed at the ports of Brazil and Cuba, but the trade is also actively carried on to Porto Rico, Texas, Buenos Ayres, and other countries and colonies of America. These, however, are not the only nations directly participant in this odious traffic. Within the last few years the citizens of the United States have built many vessels, "only calculated for piracy and the slave trade," of which some have been sent on speculation to Havana and other slaving ports for sale, and others have been employed in the trade by citizens of the States under their national flag.

The list of criminals is not yet complete. Mr. Buxton states, on the testimony of African merchants engaged in the legitimate trade, corroborated by the high authority of Mr. Mac Lean, governor of Cape Coast, Castle, that one-third of the slaves are paid for by the dealers in cotton goods, which to the value of £250,000 yearly are "manufactured in Lancashire, and shipped to Brazil, Cuba, the United States and elsewhere, intended for the slave trade, and adapted only for that trade." It may not be concealed,—however humiliating the avowal,—that British capital and enterprise are yet the main sinews of the slave trade. We leave the fact to make its own impression.

Mr. Buxton has bestowed considerable research upon a branch of the subject, hitherto little known and rarely heard of in this country. "The immense trade which is carried on for the supply of the Mohammedan markets of Tunis, Tripoli, Egypt, Turkey, Persia, and the borders of Asia." The yearly numbers absorbed by this branch of the traffic are estimated at 50,000, though (as in the former case) the date collected by Mr. Buxton would justify a much larger estimate. One feature of the Mohammedan trade is worthy of notice. "By the laws of the Koran no one is allowed to enslave one of his own faith." This precept appears to be strictly observed in favor of the Mohammedan negro nations of Central Africa. The followers of the impostor of Mecca recognize the bond of brotherhood only with each other—Christians with all mankind. Their imperfect law is preserved unbroken—our perfect ordinance with its divine sanction, its rich promises and its awful threatenings, is contemptuously trodden under foot.

"Such then," continues Mr. Buxton in reviewing his calculation of the extent of the Slave Trade, "is the arithmetic of the case; and I earnestly solicit my reader, before he proceeds further, to come to a verdict in his own mind, upon the fairness and accuracy of these figures. I am aware that it requires far more than ordinary patience to wade through this mass of calculation; I have, however, resolved to present this part of the subject in its dry and uninviting form, partly from utter despair of being able, by any language I could use, to give an adequate image of the extent, variety, and intensity of human suffering which

must exist if these figures be true; and partly from the belief that a bare arithmetical detail, free from whatever could excite the imagination or distress the feelings, is best fitted to carry conviction along with it."

The next consideration is, the loss of life occasioned by the Slave Trade, in addition to the wretched victims who become its living prey.

"Hitherto," Mr. Buxton writes, "I have stated less than the half of this dreadful case. I am now going to show that, besides the 200,000 annually carried into captivity, there are claims on our compassion for almost countless cruelties and murders growing out of the Slave Trade. I am about to prove that this multitude of our enslaved fellow men is but the remnant of numbers vastly greater, the survivors of a still larger multitude, over whom the Slave Trade spreads its devastating hand, and that for every ten who reach Cuba or Brazil, and become available as slaves,—fourteen, at least, are destroyed.

This mortality arises from the following causes:

1. The original seizure of the slaves.
2. The march to the coast, and detention there.
3. The middle passage.
4. The sufferings after capture, and after landing. And
5. The initiation into slavery, or the "seasoning," as it is termed by the planters.

The vast continent of Africa is occupied by but two classes,—the spoilers and the spoiled; war, rapine, murder, night burnings, slave hunts by battue are the stated occupation of one class, and the perpetual calamity of the other. The following description by a very recent witness (Mr. Macgregor Laird) is borne out by every other African traveller of the last and present century.

"Scarcely a night passed, but we heard the screams of some unfortunate beings that were carried off into slavery by these villainous depredators. The inhabitants of the towns in the route of the Felelets fled across the river on the approach of the enemy." "A few days after the arrival of the fugitives, a column of smoke rising in the air, about five miles above the rising sun, marked the advance of the Felelets; and in two days afterwards the whole of the towns, including Addah Cudah, and five or six others, were in a blaze. The shrieks of the unfortunate wretches that had not escaped, answered by the loud wailings and lamentations of their friends and relations (encamped on the opposite bank of the river), at seeing them carried off into slavery, and their habitations destroyed, produced a scene, which, though common enough in the country, had seldom, if ever before, been witnessed by European eyes, and showed to me, in a more striking light than I had hitherto beheld it, the horrors attending upon slavery."

The Pacha of Egypt has recently entered the field of blood as a competitor for infamy. His troops, regularly disciplined, are at stated times led forth to hunt down and harry the defenceless inhabitants of Eastern Nigritia." The living booty are chiefly disposed of among the officers and soldiers in liquidation of arrears of pay, but large numbers are drafted into the army, whilst the old and infirm are given to the Bedouins, "who are the most merciless of masters." A thrilling account of the Pacha's Guashas, or slave hunts, is given in the language of an eye witness from the recent work of Count Leon De La Borda. The following quotation from the Quarterly Review will show the fate of those who are incorporated in the Egyptian army:

"The hopes of the Pacha, however, were greatly disappointed in these black troops (captured in Soudan.) They were strong, able-bodied men, and not averse from being taught; but when attacked by disease, which soon broke out in the camp, they died like sheep infected with the rot. The medical men ascribed the mortality to moral rather than to physical causes; it appeared in numerous instances, that having been snatched away from their homes and families they were even anxious to get rid of life, and such was the dreadful mortality that ensued, that out of 20,000 of these unfortunate men, 3000 did not remain alive at the end of two years."

The next cause of mortality is the march to the coast, or through the desert. Of the latter we quote one specimen from Major Denham:

"Round this spot were lying one hundred skeletons; our camels did not come up till dark, and we bivouacked in the midst of those unearthened remains of the victims of persecution and avarice, after a long day's journey of twenty-six miles, in the course of which one of our party counted 107 of these skeletons." Shortly afterwards, he adds: "During the last two days we had passed on an average from sixty to eighty or ninety skeletons each day; but the numbers that lay about the camp were countless."

The journey to the coast is not less a track of misery and death. The loss of life is estimated by none at a lower rate than 30 per cent.

Next comes the detention on the coast. The ships have not arrived or the market is glutted, or a British cruiser is in waiting—all causes of delay.

As the support of the slaves occasions expense, many are left to die of starvation. We are informed by Lander, that the infirm and sickly are pinioned and thrown into the river, or reserved

"for more lively torture at the sacrifices." Those who are rejected by the slave captains, return to land to encounter death in one or other of these dreadful forms.

The few miserable survivors have yet to endure the more aggravated horrors of the middle passage.

The testimony of many witnesses on this point contributed more than any other circumstance to bring down the abolition of the trade by the British Parliament. Yet at that time the trade was legal and under regulation. It is now illicit and every consideration is sacrificed to speed and convenience, and it is undeniable that the well meant efforts of the British to suppress the traffic have greatly increased its horrors. We utterly despair of enumerating the forms of death, disease, suffering, and crime that are inseparable from the voyage; we will therefore quote a single remark of Mr. Buxton to show what an indescribable accumulation of human misery is implied in that short phrase "middle passage."

"I have received communications, both by letter and in conversation, from many naval officers who have boarded slave-ships, and I have observed, that without an exception they all make this observation—'No words can describe the horrors of the middle passage.'

The loss of life after capture and after landing still remain to be accounted for. The summary of the whole, for which ample data are given, is as follows:—

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COMMUNICATIONS.

For the Philanthropist.

LETTERS ON SLAVERY.

To J. L. Wilson D. D.

BY JOHN RANKIN.—LETTER IX.

Rev. Sir.—I am now to point out the exertions I believe to be lawful and necessary to be made by the people of the free states in order to procure the immediate abolition of slavery.

Truth is the most powerful and effective weapon ever wielded against slavery. If ever that system of oppression be abolished, it must be by bringing a majority of the nation to act against it. This must be done, if done at all, by propagating the truth in relation to the sin and evil of slavery, and the necessity of abolishing it, and the advantages which will result from its abolition.

Mr. Adams, in his late letter to his constituents, represents the Anti-slavery enterprise as entirely impracticable. He believes it impossible to induce the slaveholders to relinquish twelve hundred millions of property without indemnity to them. He speaks as if truth never had gained such a victory over avarice and interest. Had he been as conversant with the triumphs of truth as he is with politics, he would not have been so faithless. There was as much wealth invested in idolatry in the Roman Empire there is now invested in slavery, and idolatry was as really a political institution as slavery now is. It was interwoven with every fibre of the civil government. Every officer of state was interested in supporting the worship of idols. Millions upon millions of gold and silver were vested in temples and idols. And thousands of priests lived by the service of these temples, and vast multitudes of mechanics supported themselves by building temples and making idols. Hence it was, that Demetrius a silver-smith raised a tremendous mob at Ephesus against Paul and his companions. Had Mr. Adams then lived, he might have said in respect to the Apostles, "What page of the volume of human nature they found the receipt for this balsam for the sore of (idolatry) or in what cell of the imagination it was devised, I know not." And he might have appealed to the Apostles as he has now done to Abolitionists, whether their success had been encouraging to their hopes of abolishing idolatry. But the truth did abolish idolatry, notwithstanding the vast sacrifices required, and all the ravings and mobs, and civil power of idolaters, Mechanics, and priests, and philosophers, and statesmen raged and raved against Christianity, and kings and emperors sent forth their bloody edicts, and christians were slaughtered by thousands. Still truth prevailed, mechanics, and priests, philosophers and statesmen, kings and emperors fell before it, and idolatry was abolished throughout that vast empire. Truth is the sharp sword with two edges that went out of the mouth of him that had the seven stars in his right hand, and it will slay every class of his enemies, slaveholders as well as idolaters. The truth under divine influence can subdue hearts that never could be made to tremble at the power of the sword. We say then to Mr. Adams that "the weapons of our warfare are not carnal; but mighty through God, to the pulling down of strong holds." The doctrines of Abolition are doctrines of the Bible. "Thou shall love thy neighbor as thy self"—All things whatsoever ye would that men should do unto you, do ye even so to them—"Thou shalt not covet"—"Thou shalt not covet any thing that is thy neighbor's." God hath made of one blood all nations of men. "In the image of God created he them." "He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death!" The law was made for "menstealers." These and similar passages contain the doctrines of abolition which are but some of the most important doctrines of Christianity. Now it is a well known fact that sin has no tendency to reform itself. Hence all reformation have been effected by means of external efforts. Christ first reformed his disciples and then sent them to reform others. When he intended to abolish idolatry, he commanded his disciples to begin at Jerusalem, where there was no idolatry. They must first found churches in Judea, and by that means gain the resources necessary to making their attack upon the heathen world. It is not to be expected that idolaters will rise up to reform idolaters. They must be reformed by those who do not themselves idolaters. No more can it be expected that slave states will reform themselves, than will idolatrous nations. If slaveholders are ever to be reformed, it must be by those who do not themselves practice the sin of slavery. The first exertion necessary to the abolition of slavery, is that of establishing the Anti-slavery principles thoroughly in the free states. The advantage of this will appear from the following considerations:

1. The people of the free states are a majority of the nation, and consequently, have the power of rendering slaveholding so unpopular as to make those who love reputation ashamed to persevere in the practice of it. The united public sentiment of the free states would be resistless in its influence upon the intelligent classes of the South.

2. The intercourse between the free and slave states, must continue to be great under all circumstances, and will afford great facilities of propagating anti-slavery sentiments in the slave states.

3. The free states can make all the publications necessary to enlighten the south on the sin and evils of slavery, and on the advantages of emancipation, and of the free labor system. The presses necessary to promote the abolition of slavery must be sustained in the free states. I speak from experience on this subject. I was a member of an anti-slavery society twenty years since in Kentucky, and the society of which I was a member, and many others that then existed in the slave states could effect but little for the want of suitable publications. Slaveholders would not contribute to make publications against slavery. The contributions for this purpose must come from the free states.

4. Such agents and presses as may be permitted to operate in slave states must be sustained principally by donations from the free states.

5. It is the power of the free states to abolish slavery in the District of Columbia, and the Territory of Florida. The doing of this would be a powerful expression of public sentiment against slavery and would promote the discussion of it in the slave states, and tend rapidly to its entire abolition. This is the main reason why there is so much opposition in congress to the abolition of slavery in the District of Columbia.

6. It is in the power of the free states to abolish the domestic slave-trade between the states. This would render slavery unprofitable in Virginia, Maryland, North Carolina, and Kentucky. And this would gain the consent of masters to the abolition of slavery in those states.

7. The free states being the majority may exercise their power in congress to discourage slave-holding products, and may open channels for supplying the country with the products of free labor. It is perfectly in the power of the free states to render slavery so unprofitable as to make the system intolerable.

8. The free states being thoroughly converted to anti-slavery principles can effect the conversion of many slaveholders to anti-slavery principles as will give a majority in the slave states in favor of Abolition. If Mr. Adams had remembered that the actual slaveholders are a minority even in the slave states, he might have made a different decision on the practicability of the anti-slavery enterprise.

In most of the slave states it will only be necessary to convert those that hold no slaves, and they being a majority can change their constitution, and abolish slavery. Mr. Adams should have

known that the Abolitionists only need to gain the majority of voters in a state in order to abolish slavery. Their asking congress to abolish slavery in the District of Columbia shows that they contemplate nothing more as necessary to abolish slavery than the consent of the law makers, which will depend upon a majority of the people in each state.

9. If the Abolition of slavery can be effected in a few states the constitution of the United States can be so changed as to liberate all the slaves. The conversions are not to be so numerous before slavery can be abolished, as Mr. Adams has supposed. It is not at all incredible that the whole influence and efforts of the free states should effect the abolition of slavery in the states adjacent to them, and this would give power to change the constitution of the United States so as to liberate all the slaves in the Union. If the free states would cease to interfere, with slaves when running away, several of the states would soon be divested of slaves. Escaping slaves are seldom captured without the aid of the citizens of the free states. If the slaves were permitted to run out of Kentucky, Virginia and Maryland to Canada, those states would become free states. If the free states did not stand guard over the slaves they would all run away, and the states as fast as divested of slaves would become slave-free. And the free states are bound by the constitution of the United States no farther than simply to let the master take the slave in case he catch him, and they may then, if they choose, make a long and expensive process necessary to his removing him, and they may also provide heavy penalties to prohibit any citizen from interfering with fugitives on their way to freedom. The free states may permit the slaves to run to Canada. And they are bound by higher authority than that of the constitution of the United States to do it. The Bible positively forbids us to deliver the escaping servant to his master.

Yours,
JOHN RANKIN.

The colored people of Cincinnati celebrated the first of August in a very interesting way. Absence in the country prevented our participating in the celebration.—ED. PHIL.

CELEBRATION OF THE FIRST OF AUGUST IN CINCINNATI.

This day was celebrated in Cincinnati with uniform enthusiasm. According to previous arrangements, appropriate sermons were preached in the Baptist Church on Baker street, the New street Chapel, and Bethel church on 6th, at 10 o'clock. At 1 o'clock, Mr. Andrew J. Gordon addressed a very large and respectable audience in the Baker st. church. His speech was marked throughout with chaste and beautiful language—He dwelt more particularly upon those subjects connected with the West India Apprenticeship Bill, and the impression he made upon the minds of his audience will not soon be obliterated.

During the afternoon, the Rev. Mr. Blanchard and others, addressed the scholars of the different Sunday Schools, upon which occasion a large course of people assembled.

At 3 o'clock about 40 gentlemen repaired to the residence of Dr. Woodward on Plum st., where one of the most splendid dinners we ever had the pleasure of attending was prepared for their reception, in his long and airy piazza. At 4 o'clock they were summoned to the table. An excellent dinner was delivered by the Rev. Mr. Shelton, of Dayton.

The cloth being removed,—by the unanimous consent of those present, Miller Bowler was appointed President of the day, Geo. Trosper Vice President, and F. Isaac Secretary. The chair having called to order, the Declaration of Sentiments of the Ohio Anti-Slavery Society was read by the Secretary, in a clear and audible voice. After which Mr. W. L. Lee of New Orleans delivered a brief though neat and appropriate address—which was long and loudly applauded.

After the regular toasts had been drunk, the following volunteer toasts (forming only a portion) were given by the members—after a few pertinent remarks from the President he gave the following prayer.

By George Trosper, Vice President.—May the missionaries from the United States arrive safely on the Island of Jamaica—and accomplish their mission to the satisfaction of their friends and great good to the natives.

Our friends will excuse us for omitting the flattering toast appropriate to ourselves. We feel indeed grateful for their good opinion.—ED. PHIL.]

By William Easton—Hon Thomas Morris—The Champion of Freedom—though persecuted and opposed by a faction of unprincipled slaveholders, he would rights assert and dare his rights.

By Charles Butler—The Rev. Mr. Shelton—may God always provide such worthy ministers!

By Robert Wilkerson—The day we celebrate—may the voices on high join our chorus low till the glorious huzzah plugs the ears of the world, and proclaims that all are free.

By Wm. H. Yancey—The Republic of Haiti.

May the number be among the nations of the earth in point of Commerce, Morality, Literature and Religion.

By Wm. L. Lee—The tree of liberty—May his shade of its branches be as a curtain to all pre-judiced minds.

By Wm. M. McKee—May the ship of liberty and independence sail upon the sea of glory—be wafted by the gales of prosperity and safely arrive in the port of victory.

By Geo. W. Duncan—May this be a day long remembered, when the trumpet of freedom was sounded throughout all the British Islands.

By A. Morris—Toussaint L'Overture of the Republic of San Domingo, the first that taught proud Buonaparte to fear and respect the colored man. Though dead, may his memory be fresh in the hearts of all men.

By J. R. Tinsley—The memory of our steadfast friend, William Wilberforce. May his name ever be remembered by us.

By H. S. Mount—Benjamin Lundy, the friend of Abolition—may he yet live to hear the sound of Liberty proclaimed in these United States.

By J. B. Johnson—The day we celebrate, let our motto be "God & liberty."

By M. P. Bonney—United in ourselves, we fear no invading foe without.

By J. Singer of Kentucky—May the cause we celebrate this day never be eradicated from our memory.

By E. Miller—Pennsylvania, the cross bar of the Union—may she correct all bad divisions, and by her wisdom and integrity, give strength and stability to the fame of our confederacy.

By Wm. H. Yancey—The Hon. J. Q. Adams, the defender of human rights—a true patriot in the cause of liberty.

By Daniel Elliott—The day we celebrate, may it never be forgotten and may every succeeding year bring with it increase of public prosperity and private happiness.

By J. R. Tinsley—Our friend Wm. Lloyd Garrison, one among the oldest champions in the cause of Emancipation in the United States, may his future life be as tranquil as his former services have been glorious.

By H. W. Lee—The young men of Cincinnati and the attending gentlemen from our sister States

—May they always remember that there is an omnipotent God.

By J. Whites—The friends of liberty, may their names in after ages be sacred.

By Wm. S. Johnston—Our West India friends, may they enjoy a greater degree of happiness than we do on this day.

By W. R. Harrison—May the inhabitants of the West India Islands shortly have the glorious occasion to celebrate the emancipation of the slaves in the United States.

By F. Isaacs—The United States, a free and independent nation, at the same time holding within its limits 3,000,000 of unfortunate fellow beings in the vilest and most abject servitude. Oh, shame!

By J. B. Johnson—May the slaveholders' hearts be loaded with such terror, that they will sink with shame, and liberate their slaves, as they have been in the British West Indies.

By W. L. Lee—The motto of Kentucky, "United we stand, divided we fall."

By J. Workman—May we all live to see the United States, in the strict sense of the word "Free and independent."

By F. Isaacs—The memory of the lamented Lovejoy—Requiescat in pace. (Drank standing and in silence.)

By D. Elliott—The temple of liberty, a beautiful piece of Architecture—it is not to be soiled by the hand of tyranny.

By Wm. S. Johnston—May this day be ever uppermost in the thoughts of our race.

By J. R. Tinsley—Our friend and brother David Ruggles—may he live to see the flag of liberty wave over the United States.

By F. Isaacs—The Rev. J. Blanchard, the fearless defender of human rights. His late discussion with the Rev. Mr. Gudley has immortalized his name in the hearts of all friends to justice and humanity.

By the Committee of Arrangements—We thank you, host, your exertions to render us comfortable and agreeable entitles him to our warmest thanks, and will long be remembered.

Many patriotic and sentimental songs were sung during the afternoon—and to add to the pleasure of the evening, Dr. Woodward's large and well-tended organ played several beautiful pieces of sacred and sentimental music. The company dispersed about half past seven o'clock, and nothing occurred during the whole day to mar the pleasure we had determined to enjoy—thus disappointing many who vainly anticipated—nay wished that it might have turned out otherwise. The thanks of the company were then given to Mr. Watson for his assiduous attention to them during the day.

B. DR. BAILEY—I have lately conversed with several friends from the slave states. From what I hear I conclude the Anti-Slavery cause is progressing there. It seems a common opinion in Western Virginia that the progress of self emancipation will soon clear that region of slaves.

The following narration was communicated by an intelligent traveller. It shows what kind of preparation for freedom some of the slaves are receiving.

"In answer to your question, whether the laws are so administered as to do justice to the slave, in the slave states in which I have travelled, —I reply by asking what security the slave can have that he will receive justice, while he is not allowed to have evidence? When a white person is a party, a colored person cannot be a witness against him. Whether a white person does to a colored person, whether that colored person be male or female, if there is no white person to testify against him, there can be no legal evidence against the white culprit, because no colored person is allowed to testify against a white one.

"I will give you an example of the manner in which the laws are administered in a slave state.

"While passing through a part of the state of —, I heard several accounts of an attempted insurrection on the part of slaves in the neighborhood of —, in the county of —. I did not, at first, become acquainted with the details. At length my business led me into the very neighborhood, and I made inquiry of several persons respecting the occurrences concerning the negroes in —. My questions were answered by an acquaintance of frankness and candor. And the answer will harmonize in substantiating the account given me by a very pious magistrate, who was a zealous member of the Methodist church. When I asked the magistrate if he knew the circumstances of the reported attempt at insurrection, he replied, "I was one of the committee which was called upon to investigate the matter."

"Trav. Then you gave them a trial."

"Mag. Yes."

"Trav. And I suppose you found the negroes guilty: the committee sentenced them to be whipped."

"Mag. The negroes were sentenced to be whipped; but I do not think the committee found them guilty.

"Trav. Well, squire, if you are willing, I should like to hear what evidence there was against the negroes."

"Mag. Well, then, in the first place a slave complained that his wicked wife, (who was a notorious liar,) had been guilty of unlawful connection with other men. The wicked wife swore revenge on the blacks, and reported that the blacks were planning an insurrection. An alarm was given and a patrol party was formed, and the patrols were planning an insurrection. They seized, bound and blindfolded him, and commenced whipping him severely, and, as they said, because he would not tell the secrets of the conspiracy. He said he knew no such secrets, but they said he did know, for such and such ones had confessed. At length they unbound him on condition he would tell all he knew about the conspiracy. Still he would tell them scarcely anything, and nothing at all except as they prompted him. Then they bound him and blindfolded him again, and again they whipped him, and told him they would whip him to death, if he did not confess the whole. At length, when he believed he had no other way to save his life, he confessed every thing they told him to confess. The patrols then went to the other negroes who had been accused, and served them in the same manner, excepting by torture and threats such confessions as they pleased. Among the number which the patrols caught and whipped, was a negro preacher, who [Esq. —] said he thought was both pious and innocent of any such plotting. These negroes were kept in custody until their trial.

"Trav. And the court or committee which tried them, condemned them to be whipped."

"Mag. Yes."

"Trav. Then I suppose the committee found evidence in their view to justify the sentence."

"Mag. There was no evidence against them but the story of the slave's wicked wife, till the patrol obtained it by whipping."

"Trav. But I thought the patrol told the first slave they caught that others had confessed; was not that a fact?"

"Mag. By no means! They only told that story to deceive the slave and make him confess."

"Trav. Then I suppose the committee found evidence in their view to justify the sentence."

"Mag. There was no evidence against the slaves, except the evidence of the wicked woman, and such evidence as was obtained by torture."

"Trav. And was there no circumstantial evidence against the slaves which proved their guilt

and influenced the committee to award such a punishment?"

"Mag. No. So far from this, the circumstances were altogether in favor of their innocence. For the time fixed for their rising was said to be the 23rd of December, 1838, and the arrest and trial of the slaves was in the month of December, only a few days previous, and yet no one attempted to show that the slaves had ever attempted to make any collection of fire arms. The most that was attempted to be shown, in this way, was that a certain slave carried a file to a blacksmith to have two knives made of it. But it was shown that the slave's master sent the slave to get the knives made, not for the slave, but for the master!"

"Trav. And yet the committee sentenced the slaves to be whipped, and this, too, when they could find no evidence against them except what was obtained by torture?"

"Mag. Yes. The committee found the excitement against the slaves so very great, they supposed that sentencing the slaves to be whipped was the LEAST THAT COULD BE DONE TO SAVE THEIR LIVES!"

"Trav. Then the sentence of the committee was not given, because the committee thought the slaves had attempted a revolt?"

"Mag. No; it was with a desire to save

not fail to awaken the sympathies of the readers of this volume, for the oppressed.—*Bucyrus Democrat.*

Here is a sample of the way, in which editors disposed to be friendly, could introduce abolition into their papers if they would.

FEAR OF COMPETITION.—We cut the following from the *Ohio Sun*.

"Ohio is being made the depot for all the free, lecherous, and infirm, blacks, who are likely to become paupers on the public. Such as deprive the unfortunate white from procuring a decent livelihood by being brought in competition with the baser portion of the blacks. We see it stated that 21 blacks from North Carolina recently passed through Cincinnati on their way to Mercer county in this State. Some six or eight from Illinois have recently come to this place. Is Ohio to be overrun by the hordes of blacks from the South?"

Some of our Democratic editors seem to live, with a constant horror of starvation before their eyes. Abundant harvests and glutted markets don't satisfy them. They are the poor white man is destined to come to want, and that too, by the hand of the black man. They are afraid—of what? Competition, afraid that the "baser portion of the blacks" will so far exceed the *unfortunate whites*, in honesty, sobriety, industry and skill as to take all their business from them!—The editor of the *Sun*, too, we suppose, is afraid of competition?

The BLACK BILL finds no favor in any quarter, except Kentucky. It is the work of Kentucky legislation, and cannot be expected to pass well among Buckeyes. During our sojourn in the country, we heard not a voice raised in its favor, but several in reprobation. Such too is the universal report of intelligent gentlemen who have travelled largely in the state. The whig members who suffered themselves to be cheated into the support of the Bill, have been well castigated by their brethren at home. And as to the Democratic members, they may look in vain to their papers for comfort. Not a single paper, that we have seen, has been audacious enough to defend the Bill,—but one, the Democratic Standard. Even the Serviles, themselves, we see, are to be driven to extirpations. The Conneaut Gazette thus speaks of David Tod, a staunch supporter of the Black Bill. "He said a few days since, while speaking of the odious fugitive law of last winter, *we strip it of its worst features in the Senate!*"

Western Reserve—Political Action.

On the Western Reserve, abolitionists are numerous, but for some time have been comparatively inefficient, in consequence, we believe, of a division of sentiment among them on the subject of political action. They are generally ardent partisans, and for them to declare independence of party, is like plucking out the right eye. We are glad to see, that the subject of their political responsibilities in relation to slavery, is engaging much of their attention. Last fall we incurred a great deal of odium among many of our friends in that quarter, by our course on political action. Injustices suspicions got afloat, and most unworthy motives were not unfrequently ascribed to us. Since then, however, we rejoice to know we have been better understood.

We forewarn our friends that our principles are still unchanged. We had better give up discussion, unless we are prepared to avail ourselves of the advantages bestowed by it. What! Will the South be induced by discussion to resort to political action, when we, abolitionists, cannot prevail on ourselves to act politically against slavery, where we are responsible? We are just as guilty of slavery in the District of Columbia, and in Florida, as Kentuckians are of slavery within the limits of Kentucky. We call on them to emancipate their slaves. The kind of political action pre-requisite to this, we say, ought to supersede every other. What, we exclaim, are all the questions in dispute between Whig and Democrat, compared with the important question, of slavery or no slavery? But in the same breath, we excuse ourselves for not acting *politically*, against slavery, on the ground that it would interfere with certain party arrangements. Such conduct, in unvarnished terms, is foolish and hypocritical.

Such resolutions as the following we like. They show the right kind of spirit. They were passed by the Medina County Anti-Slavery society, at its annual meeting, July 4th. We wish every abolitionist on the Reserve would act up to the spirit of them:

By the Emancipator we learn, that C. C. Ambler.

Resolved, That we approve the conduct of our Representative John Codding, in our last General Assembly, upon the subject of human rights, and that his able advocacy of these rights, in opposition to the Black Laws of Ohio, was one among the few redeeming features which disgraced Assembly presents.

By I. R. Henry. Resolved, That every member of this Society be an *acting* vigilant Committee, in the cause of Emancipation.

By Silas Judson. Resolved, That we will not support any Candidate for Senator or Representative at the coming Fall Election, who, we are not satisfied is in favor of the repeal of all such laws, as make a distinction on account of Color in this State.

By the Emancipator we learn, that C. C. Burleigh is on his way to Ohio, as a lecturer.

Thanks to our Eastern friends.

Indiana.

"We learn from the *Emancipator*, that Arnold Buffum is engaged to enter Indiana as an anti-slavery agent, and is now making preparations to remove thither. He has long been a faithful advocate of our cause; and by such an arrangement as the executive committee of the parent society have here made, they will send a veteran laborer into this new field in the west. Arnold Buffum was the first lecturer employed by the N. E. Anti-Slavery Society."

FRIENDLY.—There are several papers in different parts of Ohio, edited by abolitionists, who have not yet so much as noticed Weld's new book.—Could they not do it, without blighting their political prospects?

We are glad to see such commendation the following a paper which has never professed any friendship for abolition.

Slavery as it is.

"This is the title of a volume of about 200 pages, by Theodore Weld, a copy of which has been sent us. It is a *fremendous* book of facts, made up of the testimony of one thousand witnesses. It presents the institution, we believe, in its true features, and exhibits the task-master's de- mon-like spirit and conduct, in a manner that can-



TO THE LIFE.

In the new Anti-Slavery Almanac, of which we trust some hundreds of thousands may be circulated, there is a good picture of the servility of Ohio and Indiana,—so good that we cannot bear transferring it to our columns. Pictorially are no favorites of ours, but if ever a state deserved to be held up to the eye of contempt, Ohio does. Look at the picture. Illinois is already fleshing itself in the blood of its victim,—Indiana is straining hard after, with open mouth, Ohio, half human, half brute, with countenance bloated with the pride of her new occupation, shows her teeth in response to the "*Seize him!*" of the Kentucky hunter.

People of Ohio! shall this picture be true of your state, after the next session of the General Assembly? Take care then whom you elect to represent you.

GREAT BRITAIN AND TEXAS.—The question of the recognition of Texas, is now before the British Government. The following we copy from the Frankfort *Concord*.

In the House of Commons, Mr. O'Connell made a movement adverse to Texas. He has taken the hint from the Abolitionists in this country and endeavors to make the condition of the recognition of Texas, by Great Britain, depend upon the abolition of slavery, and the slave trade by the Republic. Mr. O'Connell, demanded to know of Lord Palmerston whether any negotiations were pending between England and certain persons who had seized a portion of the Mexican territory and called themselves the State of Texas? To this Lord Palmerston replied that an application had been made from Texas to know whether the British Government was preparing to acknowledge their independence, and that an answer had been given stating that the general principle of her Majesty's Government was to acknowledge every State that was *de facto* independent, but that under the circumstances at present existing with relation to Texas they were not prepared to adopt that course with respect to it.

■■■■■ We command to the attention of our western friends the following notice.

Return to the Law.

The Evangelical connection of the subscriber with the Christian, occasioned by the uniting with it the Christian Journal, has ceased. With nearly twenty years' experience, and after practising in courts of every grade, from the lowest up to the Supreme Court of the U. S. he now bids adieu to the press, and returns with cheerfulness to his profession.

HENRY CLAY was received with great demonstrations of respect in Rochester, N. Y. Some of the Abolitionists of that place, determined to evince their regard for him by a present of anti-slavery publications, accompanied by a polite letter. The publications were, "American Slavery as it is," "Thome and Kimball's West Indies," "The Constitution of the Am. Anti-Slavery Society, and the Declaration of Sentiments," with the last number of the Rochester Freeman. A good idea. We hope the example will be followed. Henry Clay should be made to feel that he is walking on a soil, where innumerable altars have been set up to that dark spirit of slavery.

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E. W. CHESTER.

Numerous are the artifices resorted to by slaveholders to varnish over their "peculiar institution." The pleasantest tales are told about grain, one side, and protection on the other. The rare graces of a relation so tender and touching as that of master and slave—about the tears wept by slaves over the grave of their kind protectors—about the comfortable lodgments, genial clothing, and rare luxuries of the slave. Of a piece with these tales is the following from the Republican (Nashville) Banner, July 26th. It shows the anxiety of slaveholders to retain the good opinion of the North, and so far as it goes, gives the lie, (if it be true,) to the slanderous objection that our operations are only making the slaves worse off.

From the *Rep.* (Nashville) Banner, July 26.

The Funeral of a Slave.

MESSRS. EDITORS: Allow me if you please very briefly to describe a scene that I witnessed in your city on Monday last.

Observing a large concourse about the African Meeting-House, I went over to learn the cause of it. It was a funeral of a slave, a man in middle life, recently elevated off it, as it had been addressed to an intelligent congregation of whites, implying a corresponding degree of religious knowledge and general acquaintance with the language, which much good instruction only could have given them. Behaviour highly decorous—the crowd about the doors with heads uncovered, in respectful silence. Note an irregularity (?)—The afternoon was very warm, and as the services were long, water to drink was much wanted; whereupon Dean Nash and his assistants bought out a barrel of water, and in a quiet way handed it about through the crowd in glass tumblers. "These children want some," said a girl. "Well, they must wait till the elders are served," replied the black aristocrat.

Class 2. **Services** same as are performed at the funeral of a slave. The funeral adapted to their capacity in style and ornaments, and in the usual language, elevated off it, as it had been addressed to an intelligent congregation of whites, implying a corresponding degree of religious knowledge and general acquaintance with the language, which much good instruction only could have given them. Behaviour highly decorous—the crowd about the doors with heads uncovered, in respectful silence. Note an irregularity (?)—The afternoon was very warm, and as the services were long, water to drink was much wanted; whereupon Dean Nash and his assistants bought out a barrel of water, and in a quiet way handed it about through the crowd in glass tumblers. "These children want some," said a girl. "Well, they must wait till the elders are served," replied the black aristocrat.

Class 3. The White family, in whose service the deceased had passed a useful and happy life, were in attendance, as mourners. The Carriages, &c. &c. were provided by the owners of the friends of the deceased. His wife, belonging to another family, had been excused, as I learned, from her attendance upon her husband—but not because he was in want of it, for he had every possible attention, besides the best medical advice, which his kind master could procure.

Class 4. Several white boys were making a few hits on the occasion by holding horses. One of these boys looked very much like a little fellow, that lately followed his father to the grave, from my neighborhood. The poor white man's corpse in an open cart, his son on foot, and some two or three others being the only attendants.

Reflection—If all men are born *equal*, do all men die equal?

ABOLITION FANATICISM.—The following resolution, adopted at the late annual meeting of the Ohio Anti-Slavery Society, shows what madmen will be driven when mounted on the waves of frenzy and fanaticism:

"Resolved, that every church which opposes the abolition cause, is not a church of Christ, but a synagogue of Satan."

No wonder, when abolition intolerance and impetuosity to such high pitches as this, that the more discreet, honest, and truly pious, feel called upon to raise their voices against such an unreason-

able, infatuated and proscriptive class of fanatics.—*Rochester Republican.*

The Republican is not the only one that has spent its ire on a resolution NEVER PASSED. By the way, the Friend of Man has so excellently an article in reply to the Republican, that we are not sorry the mistake has been made.

The resolution passed by the Ohio State Society was the following.

"Resolved, That the church of Christ in the United States is responsible in a great measure for the present existence of slavery in the country, and that we cannot but regard any branch of the church that will refuse to bear testimony against it, as false to her sacred trust and in league with the dark spirit of slavery."

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